The Ancientneſs of the Chriſtian Religion;

OR A

DISCOURSE

CONCERNING THE

Original Account of the marvellous and moſt comfortable Work of Mens REDEMPTION through the Second Perſon of the bleſſed Trinity our Lord JESUS CHRIST, who took their Nature in Order to effect it;

SHEWING

That this bleſſed Work has been carried on ever ſince *Adam* and *Eve* fell into Sin, and is to be carried on to the Day of the Univerſal Judgment.

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The Woman's Seed (ſaith the LORD GOD *to the Devil under the figure of a Serpent) ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel,* Gen. iii. 15.

Known unto GOD *are all his Works from the Beginning of the World,* Acts xv. 18.

I determined not to know any Thing among you, ſave JESUS CHRIST, *and Him crucified,* 1 Cor. ii. 2.

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BRITISH MUSEUM

GEN. iii. 15.

The woman's ſeed (ſaid the Lord God to the Devil under the figure of a ſerpent) ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

SECTION I.

ON the ſixth day of the creation, the Lord GOD created firſt *Adam*, and afterward *Eve* his help, companion, co-partner, the woman, out of him. That he created them both as perfect as dependent beings can be, is undeniable. The three divine perſons were undoubtedly highly concerned in the creation of *Adam*. Each of them, the Father, the Son, and the Holy Ghoſt, contributed to his perfection. Theſe words, *Let us make man in our image, after our likeneſs*, are an evident proof thereof. The boſom friend, preſented to *Adam* by the Lord GOD, was certainly partaker of his perfection; for otherwiſe, ſhe had not been an help meet for him.

That *Adam* and *Eve* were created as perfect as creatures can be, is certain.

The holy Trinity were concerned in the creation of *Adam*. Gen. i. 26.

Now that both of them had a compleat perſon, a body and a ſoul ſtrictly united together, is matter of fact: and ſo that couple containing within themſelves their whole race, they muſt neceſſarily have contained the bodies and the ſouls of all their deſcendants. In what manner they contained

Adam and *Eve* having compleat perſons, contained within themſelves the compleat perſons of all their deſcendants. A myſtery only known to God.

tained them is a myſtery, only known to God our Creator.

However, we know that we are deſcended from *Adam*. The divine Revelation as well as the tradition of all ages, have acquainted us with this feeling truth. I call it feeling, becauſe our corrupt nature, attended with great miſery, proceeds from them.

As the Almighty in forming *Adam*'s and *Eve*'s bodies, formed the bodies alſo of their poſterity, ſo did he likewiſe create their ſouls, when he breathed the breath of life, into their parents noſtrils. Gen. ii. 7.

Now ſince the Almighty, in forming *Adam*'s and *Eve*'s bodies, formed in them at the ſame time all the bodies of their poſterity, is it not manifeſt, that when he breathed into *Adam*'s, and then into *Eve*'s noſtrils the breath of life, and he and ſhe became living ſouls, this breath of their life and their becoming living ſouls, were communicated to all their offspring, or elſe how could their ſouls partake of their parents guilt, of their ſins? and ſo it is evident, that their poſterity's ſouls were created, when theirs were created, and thus they have been and are convey'd or tranſlated from one to another. Now this ſhews evidently the great miſtake of thoſe, who aſſert that to every child conceived and born a ſoul is then created, which would be an injuſtice to join intimately a pure being, juſt iſſued out of the moſt Holy God, to a defiled one; and ſo could not poſſibly avoid being defiled by him; no, they deſcend as their bodies do from Father to Son.

If *Adam* and *Eve* had continued in the ſtate of innocency they were in at firſt, they themſelves and their deſcendants had generated innocent children, and had been all glorious and happy creatures; but by their fall both they and their offspring became guilty and liable to miſery.

Had *Adam* and *Eve* continued in the ſtate of innocency, in which they were created, every deſcendant of theirs had been innocent, and had generated innocent children. Thus had they enjoyed the noble nature and happineſs, the power and glory of their progenitors; but alas! they did not continue in that bleſſed ſtate, they ſuffered themſelves to be beguiled by the chief of the fallen Angels, who envying their wonderful happineſs, perſuaded them to diſbelieve their gracious Creator,

Creator, and then to tranſgreſs his commandment, after all the loving-kindneſſes, which he had demonſtrated towards them, which proved fatal to them and their poſterity, which were all ſtill in them; and ſo all their offspring partook of their guilt, they all fell into ſin with *Adam* and *Eve*; by which great offence, they were deprived of the eternal felicity, intended for them by their Creator; and fell into an abyſs of woes, miſery and torments, in which they had lain to all eternity, had it not been for the wonderful and amazing love of the everlaſting Father, for the readineſs of his only begotten Son to undertake our redemption, by his dying for, and regenerating us; and for the willingneſs of the Holy Spirit to ſanctify us and fit us for the enjoyment of the kingdom of heaven, whereinto nothing impure can enter, wherein there is an inexhauſtible ſource of happineſs, and a fountain of never-ceaſing, but always flowing glory in great abundance. This bleſſed eternal kingdom, belonging by the grace of GOD both to our bodies and ſouls, our firſt parents had actually loſt by their diſobedience, and ſetting themſelves up as independent beings, who would know good and evil, and what the mixture of both was, which they immediately to their great loſs and grief experienced; ſo we, their deſcendants, do; for they loſt this bleſſed moſt pure eternal kingdom for themſelves and poſterity, which was included in them at the time of their tranſgreſſion.

But to the unexpreſſible comfort, joy and ſatisfaction of our parents, that loſs was ſoon fully repaired and made up for themſelves and their poſterity, by the promiſe of the woman's ſeed, that ſhould bruiſe the ſerpent's head, or deſtroy her wicked ſeducer's dominion over her and *Adam*, and their race. This promiſe they ſo firmly believed and truſted to, that *Eve* when ſhe had

Out of their deplorable ſtate they were delivered, and are to be reſtored into an happy ſtate by the promiſe of a triumphant Redeemer.

brought forth her firſt born ſon *Cain*, ſhe cried out with tranſports of joy, *I have gotten a man from the Lord!* which words in the *Hebrew* language are ſo emphatic, ſo ſtrong, ſo ſignificant, that ſeveral both Jewiſh and Chriſtian learned men have conceived, that *Eve*, when ſhe was delivered of *Cain*, imagined ſhe had brought forth the Meſſiah, the God-man, who was to bruiſe the ſerpent's head, or deſtroy her tempter's uſurped power, according to the moſt gracious promiſe, which the Lord GOD had made her. But *Eve*'s untoward progeny required no leſs time than four thouſand years, to have the due diſpoſitions for to receive his moſt ſacred perſon and his glorious goſpel, *which is the power of God unto ſalvation to every one that believeth.* He came after GOD had ſpoken, *at ſundry times, and in divers manners, to the fathers by the prophets.*

Gen. iv. 1.

Heb. i. 1.

SECTION II.

I MUST now ſhew you, how wiſely, powerfully and wonderfully that moſt gracious promiſe was, is, and will be performed or effected by the bleſſed for ever bleſſed unerring divine providence. It immediately took effect. *Adam* and *Eve*, to whom that moſt comfortable promiſe was made, reaped the bleſſed fruits of it. In them began the new birth our Lord JESUS ſpoke of to *Nicodemus*, when he ſaid to him, *except a man be born again, he cannot ſee the kingdom of God*; in them was created the new Man in order to reſiſt and fight, to conquer and deſtroy at laſt the old Man, the vile creature of the Devil; ſo was he created in their poſterity, to the intent, that the corrupt and deſperate nature which their firſt parents had brought upon them, by the inſtigation of the chief of the fallen Angels, might be regenerated. That moſt

Adam and *Eve* reaped the firſt fruits of that moſt gracious promiſe.

The new birth began, and has continued to operate ever ſince.

John iii. 3.

moſt deſirable new birth was then communicated to every individual of their deſcendants, which when it is cheriſhed in his heart, the new man grows ſtronger and ſtronger, and at laſt by the aſſiſting grace of GOD is enabled to ſubdue the old man and to triumph over him; then heaven is opened to that happy individual.

That bleſſed, for ever bleſſed promiſe, having been made by the all-foreſeeing, omnipotent, all-wiſe GOD, the unerring director of all events; that bleſſed promiſe, I ſay, muſt in ſpite of all the Devils and all their agents, neceſſarily be effected from generation to generation. As long as there are new natural births, there ſhall be at the ſame time new ſupernatural births, wrought or operated by the moſt glorious Bruiſer of the ſerpent's head, by the Meſſiah, the Lord JESUS CHRIST, the vanquiſher of the Devil, the deſtroyer of Sin, the overcomer of the evil World, the conqueror of Death, the laſt and moſt formidable frightful enemy of mankind, who, inſtead of being the diſmal driver into the kingdom of darkneſs and woes innumerable, is become the joyful and welcome introductor into the kingdom of light and of unutterable joys. For what does death by putting an end to this life? it takes off the veil which is over our ſoul, and hinders her to ſee her beauty and excellency; it frees her from her frail and mortal tabernacle, or rather from a diſmal dungeon, the receptacle of all manner of diſeaſes, illneſſes and pain. It indeed puts an end to the glory of this world, but what is that glory? we may all know, if we will, that it is only a flaſh of vanity, that ſoon vaniſhes away. It laſts us till we are carried to and depoſited in our graves. It alſo puts an end to our worldly pleaſures, but what are they? they are ſuch as we are aſhamed of, when we are ſick or on our death-beds. They are then no comfort at all,

As long as there are new natural births, there ſhall be alſo new ſupernatural births.

What death is.

The worthleſs things it makes us part with.

all, but rather a gnawing grief. Death puts likewiſe an end to the worldly enjoyment of riches; but what riches? alas! ſuch as frequently leave remorſes of conſcience, and a curſe to their families and poſterity behind them. For my part, when I hear that this or the other perſon has left ſo many hundred, or ſo many thouſand pounds at their deaths, I pity theſe poor wretches, that have been ſcraping all their life-times for more and more money, for the welfare of their mortal bodies, and the mortal bodies of their offspring; inſtead of providing for their own immortal ſouls, and for the immortal ſouls of thoſe that were dear to them, who are often the worſe for the great riches which they inherit, with regard both to their bodies and ſouls.

Death puts alſo an end to their worldly power, but what is that power? a poor precarious tranſient thing, that frequently does more harm, than good. As ſoon as their breath is ſtopped, as ſoon as they are carried to their graves, and depoſited therein, they can no longer domineer, command, or order to do this or that. This power of theirs ceaſes. They are no more, nor ever will they be, concerned in the affairs of this world.

True real glory, true real pleaſures, true real riches and power, will be as laſting as the immortal ſouls in which they are found.

Now let us conſider true real glory, true real pleaſure, true real riches and power. Death can put no end to them. They will be as laſting as their immortal ſouls. They will attend thoſe that do glorious actions, that take their delight in doing good offices to their neighbours, that make the poor and needy partakers of their affluence with benevolent hearts; and that make uſe of their credit, intereſt and authority, for the ſupport and relief of the oppreſſed, of the widows and orphans, of the faint-hearted, timorous and feeble-minded. Theſe, making ſo excellent an uſe of the talents they have been entruſted with by their ſupreme

preme LORD, of their valour, courage and mightineſs, of their benevolence, abilities and influence for the benefit of mankind; ſhall hear, after they are departed this life, theſe moſt comfortable and joyful words, uttered out of his ſacred mouth, *Well done, good and faithful ſervants; you have been faithful over a few things, I will make you rulers over many things: enter ye into the joy of your Lord.* Matt. xxv. 23.

And at the laſt judgment, when they ſhall find themſelves, at the right hand of their ſupreme Judge, and the Judge of Angels and all men, from the firſt to the laſt; O what exceeding joy will then fill up their ſouls and their hearts? eſpecially when turning toward them, he ſhall ſay, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me: for — inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.* ver. 34, 35, 36, 37, 40.

Triumph over Death and Sin, through our Lord Jeſus Chriſt. 1 Cor. xv. 55.

O death, where is thy ſting now? O grave, where is thy victory? The ſting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.

The Devil, ſin, the evil world, and death, are actually under the feet of our bleſſed Redeemer.

Theſe four enemies of GOD and of mankind are actually under the feet of our bleſſed, for ever bleſſed Redeemer, ~~'s feet,~~ ſtirring indeed about, and ſtruggling with might and main to do miſchief far and wide; but they can do none, except to thoſe, that will open their hearts to them and cheriſh them there. In that caſe, theſe inveterate enemies, being always upon the watch loſe no opportunities, they immediately enter into their hearts under ſome plauſible ſhape or other, and do

do unexpreſſible miſchiefs, not only to theſe unhappy hearts, but alſo by their means to their neighbours, through the bad influence of their infectious examples and by their evil deeds; but at laſt they ſhall be all deſtroyed utterly.

SECTION III.

The ſecond Perſon of the holy Trinity had two gracious views in his undertaking the redemption of mankind. The firſt.

THE bleſſed ſecond Perſon of the holy Trinity in his undertaking the redemption of mankind had two gracious views;

Firſt, To reſtore *Adam* and *Eve* and their poſterity to the former ſtate they were created in, a ſtate of dependency indeed; but it had been under GOD, the moſt benevolent of all beings, as happy and glorious one, as creatures of their rank and abilities could enjoy! That happineſs and glory reſtored to men, is what is called the Grace of redemption, the general Grace for all thoſe that fell in and with *Adam*.

The ſecond is well worth our deepeſt conſideration.

The ſecond view of that ſecond ſacred Perſon, was, and is, and will be, to put men in a capacity to be raiſed to an higher degree of glory, and to enjoy a greater happineſs, than they had been raiſed to, and had enjoyed, had they not wanted that grace of redemption, or had they continued in their ſtate of innocency. For he, the only begotten Son of GOD, who, by his fiat, or by a ſingle act of his will, expreſſed by, *Let there be light*, created out of the thickeſt darkneſs imaginable, cauſed by the fall of the rebellious Angels; He, I ſay, who, out of that thick darkneſs, created light, that glorious creature, ſo diffuſive, ſo uſeful, ſo comfortable, ſo vivifying to us, to the vegetable and to all living creatures; will, in order to confound more and more theſe proud ſpirits, who would have been independent of their Creator, he will raiſe, and has already raiſed our human nature,

nature, with which his divine nature is intimately united; he will raiſe that human nature of ours to much higher degrees of glory, and make it enjoy a much greater felicity. Now thoſe degrees of glory, and that greater happineſs is offered to all men; but few will accept of, and concur with it; becauſe they require an entire denial of ſelfiſhneſs, an utter renouncing of this tranſient corrupt world, the utmoſt abhorrence of ſin, and the devoting one's ſelf to the ſervice of our Lord JESUS CHRIST. Now theſe, who, by the ſtrength of their faith, the greatneſs of their courage, and by the firmneſs of their reſolution, ſhall be able, by the ſuper-abundant grace of CHRIST, to bring their mind to overcome theſe great difficulties, ſhall undoubtedly ſit, at the univerſal Judgment, at the right hand of our bleſſed Lord JESUS CHRIST; who, at their head, ſhall afterwards introduce theſe faithful ſervants into the kingdom of heaven, to enjoy for ever and ever the tranſcendent glory and happineſs, *prepared for them from the foundation of the world.* What I advance here concerning the ſuper-abundant grace, is grounded upon theſe very remarkable words of our moſt gracious LORD, which I am going to mention, and of his apoſtle St *Paul*, which I ſhall alſo mention; *I am come*, ſays he, *that they (men) might have life, and that they might have it more abundantly.* Pray, mind well theſe words, and ponder upon them attentively. The repetition of *might have life, and that they might have it more abundantly*, is very remarkable, and, in the mouth of our great LORD it implies, I think, a vaſt difference here betwixt life and life. I deſire you the more earneſtly to mind that repetition, becauſe we are to be judged by his words or his goſpel, *the power of God unto ſalvation, to every one that believeth.* As to the firſt, he ſays ſimply, *that they might have life*, by the general grace of redemption,

The ſuper-abundant grace is offered to all men, but very few have reſolution enough to accept of, and to concur with it, upon the terms, it is to be attained.

John x. 10.

Rom. i. 16.

tion, as I apprehend it; but as to the ſecond, he ſays emphatically, *that they might have life more abundantly*, which life I refer to the life, which theſe, who ſhall ſit at the right hand of the ſupreme Judge of mankind, ſhall enjoy in the kingdom of heaven. As to the incomparably greater number of the others, I conceive, that they ſhall partake of the common grace of redemption in proportion to their deſert, or according to their works.

Men muſt neceſſarily be ſtript of the old man, and of the body of ſin, but when? is a myſtery hid in God. 1 John i. 8.

Now concerning the old man and the body of ſin, men muſt neceſſarily be ſtript of them entirely, before they can be reſtored to their former ſtate of happineſs; but when are they to be ſtript of them? They cannot find themſelves ſo happy in this life, for as long as they ſhall enjoy it, *If they ſay, that they have no ſin, they deceive themſelves, and the truth is not in them.* This is a myſtery hidden in GOD! Whether that bleſſed change will happen at their death, by their being thoroughly waſhed from their ſins by the blood of CHRIST, or at their entrance into the next world, or at the general reſurrection, or during the laſt judgment, is only known to GOD. But the old man, the vile iſſue of the Devil; and the body of ſin, his pernicious offſpring, ſhall moſt certainly be deſtroyed, with their wicked parent the Devil, for ever. For the confirmation of what I have been aſſerting, I come to the bleſſed ſervant of our Lord JESUS CHRIST.

Rom. v. 20, 21.

St *Paul* tells us, *that the law entered, that the offence might abound*; but, ſays he, *where ſin abounded, grace did much more abound: that as ſin hath reigned unto death, even ſo might* GRACE *reign thro' righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.*

It appears manifeſtly that the whole redemption is a grace, that effects, or blots out the abundance regeneration

of ſin in men, and re-eſtabliſhes them in their firſt happy ſtate.

The ſuper-abundant Grace is that pearl of great price, of an ineſtimable price, which JESUS CHRIST ſpeaks of, in St *Matthew.* It is in particular with regard to the good or ill uſe, to the acceptance or refuſal of that moſt precious pearl, or of that ſuper-abundant Grace, that every one of us has a free will, becauſe the purchaſe of it requires we ſhould ſell all, that is, part intirely with our ſelfiſhneſs, break off with our darling paſſions, give up our vanity, pride, haughtineſs, renounce the ſervice of mammon, and betake ourſelves intirely to the ſervice of GOD; deteſt covetouſneſs, which is rank idolatry; forbear being too fond of any creature whatſoever; finally, think meanly of worldly things, ſhake out of our minds the ridiculous high opinion, we are apt to have of ourſelves and of our great power. I call it ridiculous, becauſe our breath or life is in our noſtrils, we cannot live a month, a week, a day, an hour, without the continual aſſiſtance of GOD, *in whom we live, move, and have our being*, juſt according to his righteous will and good pleaſure.

Matt. xiii. 46.

The ſuper-abundant grace, is a pearl of an ineſtimable price.

What it coſts.

Iſa. ii. 22.

Acts xvii. 28.

That ſuper-abundant Grace of the Goſpel is offered to every one of us, at the price above mentioned. It is left to our choice, by our free will we may either refuſe it, or accept of it; if we are ſo wiſe as readily and gladly to embrace that moſt gracious offer, our nature ſhall be raiſed to the utmoſt pitch of glory it is capable to attain, and be put in poſſeſſion of as perfect happineſs, as created beings can enjoy; not for the ſpace of an hundred, of a thouſand, even of a million of years, but to all eternity. If we be not wiſe enough for that purpoſe, I mean to accept of it at that price, we muſt be contented everlaſtingly with the deſtiny of the caſes every one of us ſhall be in, with ſuch

ſuch ſhares of happineſs and glory as the divine wiſdom ſhall think proper to beſtow upon us. Here, the moſt laudable ambition has the largeſt ſcope!

I ſhall conclude this ſection, by laying before you a few words of a very pious modern divine, concerning the promiſed Seed, the Bruiſer of the ſerpent's head, of the Meſſiah, the Redeemer of mankind, our bleſſed Lord JESUS. This excellent author aſks,

What is Chriſt? according to a very worthy miniſter of the Lord Jeſus Chriſt.

"What is CHRIST? He anſwers, CHRIST is "the univerſal remedy of all evils.—He is the "deſtruction of miſery, of ſin, darkneſs, death "and hell. He is the reſurrection and life of all "fallen nature. He is the breathing forth of "the heart, the life and ſpirit of GOD into all the "dead race of *Adam*. He is the ſeeker, the "finder, the reſtorer of all that was loſt and dead "to the life of GOD. He is the Love (or the im-"maculate Lamb) that, from *Cain* to the end "of time, prays for all murderers, the Love "that willingly ſuffered and died among thieves, "that thieves may have a life with him in Para-"diſe. The Love that viſits publicans, harlots "and ſinners, that wants and ſeeks to forgive "where moſt is to be forgiven."

This is the bleſſed Reſtorer of all things, whom, even the *Chineſe* expect.

SECTION IV.

The atonement of Chriſt began, and was of a ſtanding force, ever ſince the promiſe of the woman's ſeed was made.

FROM the very time of the moſt gracious promiſe of the woman's moſt glorious ſeed, the atonement of CHRIST for ſin began, and was of a ſtanding force. Sin in *Adam* and *Eve* and in their deſcendants was remitted, the ſerpent's head was actually bruiſed, or the Devil's dominion over men victoriouſly checked, and his vile iſſue is to

be

be intirely deſtroyed. Then ſhall heaven and earth reſound with continual allelujahs: but how ſhall it be deſtroyed in every individual? This is a myſtery hidden in GOD at preſent, but it ſhall be manifeſted in due time, to the unutterable joy of all the faithful ſervants of the almighty and infinitely wiſe GOD, of the holy Angels, and the redeemed men from the utter perdition, which Satan has endeavoured with might and main to drive them into.

There have been two ways or degrees of knowledge concerning the bleſſed Seed promiſed from the beginning of the world to his appearing incarnate, and there will be a third.

There have been two degrees of knowledge concerning the bleſſed Seed promiſed, and there will be a third.

The firſt and loweſt conſiſted in the knowledge, which the patriarchs, the prophets and righteous men of old had of the Meſſiah, that increaſed more and more. It increaſed at laſt to that degree, that *Iſaiah*, who lived ſeven hundred and eighty-five years before the birth of our bleſſed Lord JESUS, has been called an Evangeliſt, becauſe he deſcribed his birth, his life, the oppoſition he met with from the *Jews*, eſpecially from their prieſts, ſcribes and Phariſees, his ſufferings, ignominy and death, as an hiſtorian relating matters already paſt, rather than as a prophet foretelling future events, as if he had been an eye and an ear-witneſs of thoſe things.

The firſt.

The increaſe of that knowledge.

The ſecond comprehends that evident knowledge of CHRIST in his ſtate of mortality, which was received by the bodily ſight, by feeling and converſation. Such was that of his apoſtles, diſciples and followers, who, to their great comfort and inſtruction, heard him with admiration, and to their unexpreſſible ſatisfaction and hearts deſire, who felt his divine virtues and his wonderful workings within them, for he made them ſenſible he knew their very ſecret thoughts. They were cured from

The ſecond degree of that knowledge.

from all ſorts of diſtempers and infirmities, they were miraculouſly fed, and ſeveral were raiſed from the dead. After his reſurrection, he converſed and ate with his apoſtles, he laid his commandments and breathed upon them the ſpirit of courage, reſolution and intrepidity, which they greatly wanted; as well as the ſpirit of knowledge, they were much deficient in. Afterwards he, in their preſence, and in the preſence of ſeveral hundreds of his diſciples and followers, aſcended glorioufly into heaven, from whence by his almighty power and ſupreme wiſdom, he defends and protects, ſupports and preſerves his church, againſt all the attempts and violent aſſaults of the Devil, and wicked men, his fierce and cruel agents; as alſo her true members, with the tendereſt love all over the world.

The third degree of that moſt comfortable knowledge is to be in his glorious ſtate of immortality.

The third degree of the wonderful knowledge of our great Lord JESUS CHRIST, is to be in his moſt glorious ſtate of immortality.

Firſt, When he ſhall come attended with his mighty Angels to raiſe the dead, and then to judge them as well as the quick, and he ſhall paſs his ſentences upon both. All eyes from *Adam* to the laſt man ſhall behold, and ſee, and admire his unſpeakable glory and power.

Secondly, When he ſhall introduce his true members, obedient diſciples, and faithful ſervants, enlightened and ſanctified by the Holy Ghoſt, into the moſt glorious and bliſsful kingdom of his and their everlaſting Father, with theſe moſt joyful and triumphant words in his bleſſed mouth, to his Father, *Here I am with the children thou haſt given me.*

How the work of men's redemption has been carried on.

I muſt now ſhew how this work of men's redemption was carried on gradually from the beginning of *Adam*'s fall, to the time our bleſſed Lord

Lord JESUS CHRIST purchaſed it by his moſt precious blood, for both the time paſt and the time to come.

SECTION V.

That promiſe of the woman's Seed, or the covenant with mankind, was renewed before the flood.

THAT the promiſe of the woman's Seed, or the covenant with mankind, relating to their Redeemer, was renewed before the flood, is certain; and probably in a clearer manner than it had been before; for *Moſes* tells us, that GOD ſaid to *Noah*, when he reſolved to deſtroy all fleſh, all the living inhabitants of the earth, except himſelf and his family, he ſaid, that if they continued in their wicked courſes, and would not reform their profligate lives, he would deſtroy them; but, ſaid he, *With thee will I eſtabliſh my covenant.* It appears thereby that the very ſame promiſe, which had been made to *Adam* after his fall, that the ſeed of the woman ſhould finally prevail over the ſerpent or the Devil, though not without a vaſt deal of blood ſhed on both ſides, as events have ſhewn, over and above the drowning of a vaſt multitude of people: it appears, I ſay, that this ſame promiſe was renewed with *Noah* a preacher of righteouſneſs, before the flood, under the name of covenant, as it has been afterwards: and therefore, as St *Paul* tells us of this patriarch, that he was *heir of the righteouſneſs, which is by faith:* he certainly foreſaw, that in his anceſtor *Seth*'s poſterity, GOD would eſtabliſh his church, and that of his ſeed, that ſhould deſcend from Father to Son, the Meſſiah or the Redeemer of mankind ſhould at laſt be born according to the fleſh, which happened accordingly ſoon after the year of the world four thouſand; and by the new covenant, which ſhould be made, he himſelf and his deſcendants, who comprehended all mankind from his time to the

Gen. vi. 18.

Heb. xi. 7.

end of the world, ſhould be reſtored by the wonderful grace of GOD to the original ſtate, in which he had created them.

Now, this accounts for the preference given to *Shem* before his elder brother *Japhet*, from whom the *Europeans* are deſcended, as it appears in the 10th chapter of *Geneſis*, verſe 21. Theſe following words uttered by *Noah*, *Bleſſed be the Lord God of Shem*, are found in the 9th chapter, verſe 26. Now, *Noah* did not utter theſe words out of his own motion, but he was directed by GOD to utter them, as *Iſaac* was afterwards to bleſs *Jacob* preferably to *Eſau* againſt his own motion, for he would have choſen to give to *Eſau* the bleſſing, which he gave to *Jacob*. Thus both *Noah* and *Iſaac* declared in theſe two caſes, not their own wills, but the will of GOD, who, in his great wiſdom, ſometimes chuſes to prefer the younger to the elder, as he did prefer *David* to all his elder brothers; and as he has done now and then ever ſince. From *Seth*, whom *Adam* begot when he was an hundred and thirty years old, to *Noah*, there were ſeven deſcendants in a direct line; *Enos*, *Cainan*, *Mahaleel*, *Jared*, *Enoch*, *Methuſelah*, and *Lamech* the farther of *Noah*, and ſo there were eight from *Adam*, and *Noah* was the ninth.

This moſt gracious promiſe was renewed a little more clearly with *Abraham*.

Some ages after, this moſt gracious promiſe of the woman's Seed, or covenant relating to the Meſſiah, the Redeemer of mankind, was renewed a little more clearly with *Abraham*. The LORD, after he had commanded him to get out of his country, and from his kindred, and from his Father's houſe, unto a land which he would ſhew him; ſeeing his readineſs to obey, ſaid, *I will make of thee a great nation, and I will bleſs thee, and make thy name great, and thou ſhalt be a bleſſing.* The LORD ſaid farther, *and I will bleſs them that ſhall bleſs*

Gen. xii. 1, 2, 3.

bleſs thee; and in thee ſhall all families, or *all nations of the earth be bleſſed.*

This promiſe muſt of neceſſity relate to ſome ſpiritual bleſſing at diſtance, as St *Paul* explains it, *Now to Abraham*, ſays the apoſtle, *and his ſeed*, Gal. iii. 16. *were the promiſes made; he ſaith not, and to ſeeds, as of many; but of one, and to thy ſeed, which is Chriſt*, or the Redeemer of mankind. This glorious promiſe of the Bruiſer of the ſerpent's head, is called *an everlaſting covenant. And God ſaid*, Gen. xvii. 19. *Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac; and I will eſtabliſh my covenant with him for an everlaſting covenant, and with his ſeed after him.* Still a more ſolemn and more expreſſive promiſe, when in obedience to the LORD he was going to ſacrifice *Iſaac* his beloved ſon, was made to *Abraham:*

By myſelf have I ſworn, ſays the Lord, for be- Gen. xxii. 16, *cauſe thou haſt done this thing, and haſt not with-* 17, 18. *held thy ſon, thine only ſon; that in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed, as the ſtars of the heaven, and as the ſand which is upon the ſea ſhore, and thy ſeed ſhall poſſeſs the gates of his enemies. And in thy ſeed ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voice.*

That promiſe unfolded ſtill more evidently by *Jacob.*

From *Abraham* I paſs to his grandſon *Jacob*, who, by divine inſpiration renewed and unfolded the firſt promiſe made to *Adam*, ſtill more evidently, when he propheſied, that from his fourth ſon, *Judah*, *The ſcepter ſhould not depart, nor a* Gen. xlix. 10. *law-giver from between his feet, until Shiloh came: and that unto him ſhall the gathering of the people be.* The word *ſcepter* implies power and dominion, whereof it is a properer repreſentation than crown or diadem. The word *law-giver* has two diſtinct ſignifications; firſt, It imports only perſons, who are inveſted with power to teach and

explain the laws already made, to exhort and induce to obey them. Such were the prieſts, the ſcribes, and the doctors of the *Jews*. Secondly, It imports perſons, who have authority and power to make laws, as the Sanhedrin, the great council of the *Jews*, and our parliaments; but then their authority is inferior to the authority of kings, who by their aſſent give full force to the laws.

But where there are no kings, rules and laws may be enacted with full authority for the government of people. The expreſſion, *between his feet*, means *Judah*'s poſterity; with intimation, that according to this divine promiſe, his tribe ſhould have law-givers of their own, till the *Shiloh* ſhould come, who then would take the government upon himſelf, and exerciſe it or direct it by the means of his miniſters. By the word *Shiloh*, the patriarch *Jacob* meant undoubtedly the woman's Seed, the Bruiſer of the ſerpent's head, the Redeemer of mankind, him whom the *Jews* call the Meſſiah, and we chriſtians the CHRIST; *Jacob*, I ſay, meant, that he ſhould come before the government of the *Jews* ſhould ceaſe and be quite at an end.

From *Jacob* I come to *Job*, who probably lived at or near that time. This righteous man declares, *He knew that his Redeemer lived, and that he ſhould ſtand at the latter day upon the earth.* In the depth of his miſery and anguiſh, GOD, who never forſakes his faithful ſervants, afforded him what he greatly wanted, he afforded him the comfortable glimmering of his Redeemer, who, he did not doubt, would certainly deliver him from the diſmal condition he then laboured under, and reſtore him to a much happier ſtate than that which he enjoy'd before; which he did according to the hope, which that very ſeaſonable glimmering gave to his poor afflicted ſoul.

Job xix. 25.

God gave to Job a comfortable glimmering of the woman's Seed, his Redeemer.

SECTION

SECTION VI.

MY next ſtep muſt be to *Moſes*. *The Lord thy God*, ſaid he to the people of *Iſrael*, *will raiſe unto thee a prophet from the midſt of thee, of thy brethren, like unto me: unto him ſhall ye hearken. I will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him. And whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him.* Dreadful threatning! which took effect, and was fully executed in a moſt diſmal manner, about forty years after the *Jews* had crucified their Meſſiah, our bleſſed Saviour, and has continued to take effect and to be fulfilled ever ſince. Above a million periſhed at that time, when their temple was burnt, and *Jeruſalem* deſtroy'd by the *Romans*. All nations have been, and are ſtill witneſſes of that blinded perverſe people's unexpreſſible calamities. It is really ſurpriſing that theſe nations, amongſt whom that miſerable people is diſperſed, do not take warning, particularly the chriſtians, who know the cauſe of their ſtill continued miſeries. And indeed, if they do not truly believe in our Lord JESUS CHRIST, if they do not acknowledge him for their Redeemer by their obedience to the precepts of his goſpel, they reject him as the *Jews* did, *and crucify him to themſelves afreſh, and put him to an open ſhame.*

Deut. xviii. 15, 18.

A remarkable prophecy of *Moſes* relating to the promiſe of the woman's Seed, the Redeemer of mankind.

Heb. vi. 6.

The forecited words of *Moſes* are evidently to be underſtood of the woman's Seed, the Redeemer of mankind, who has bruiſed the ſerpent's head, deſtroyed the Devil's empire and dominion over *Adam* and his poſterity. He was truly like *Moſes*, being a King, a Prieſt, a Prophet, a Mediator between GOD and men; as he was alſo like him in

the excellency of his miniſtry, by which he delivered the *Iſraelites* from their cruel bondage in *Egypt*, with an high and mighty hand attending him; and likewiſe in the excellency of his work, which was to oppoſe the torrent of vices. In his wonderful miracles, and ſpecially in his familiar and intimate converſe with GOD. This glorious promiſe is expounded of CHRIST only, by the Holy Ghoſt; as it appears in the firſt and ſixth chapters of St *John*, and in the third and ſeventh of the *Acts* of the apoſtles. *Philip findeth Nathanael, and ſaid unto him, We have found him, of whom Moſes in the law, and the prophets did write, Jeſus of Nazareth, the Son of Joſeph. This is of a truth*, ſaid the *Jews*, *that prophet, that ſhould come into the world*; evidently alluding to the words of *Moſes*, which I have cited, and are applied to JESUS CHRIST by St *Peter* in the *Acts*, and by *Stephen* the firſt martyr of the Chriſtian Religion.

John i. 45. vi. 14. Acts iii. 22. vii. 37.

David ſpoke ſtill of the woman's Seed in a much clearer and more diſtinct manner, than he had been ſpoken of before.

From *Moſes*, I paſs to the royal prophet *David*, who ſpeaks of the woman's glorious Seed, the Redeemer of mankind, in a much clearer and more diſtinct manner, than he had been ſpoken of before by the patriarchs, even by *Moſes*. His ſecond Pſalm contains a very evident, and moſt illuſtrious prophecy of the kingdom of CHRIST JESUS, he himſelf was a very remarkable type or repreſentation of. *He that ſitteth in the heavens*, ſays *David*, after he had laughed at their vain efforts againſt his Anointed, and had had them in deriſion, *ſhall ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.* Sore indeed! for it has continued many ages, and continues ſtill.

Pſal. ii.

In ſpite of all the powers in the world, God ſets his beloved Son over them.

In ſpite of all the *Jews*, their prieſts, ſcribes, Phariſees, *Herod*, and other princes could do, GOD ſet his King over them, he ſet him upon a throne of glory at the right hand of the ſupreme Majeſty

of

of the whole univerſe; he declared his decree ſolemnly, and ſaid to that bleſſed King, the Lord JESUS, *Thou art my Son, This day*, that is, from all eternity, *have I begotten thee. Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion:* which GOD accordingly has done, and will do in the compleateſt manner. *Thou ſhalt break them with a rod of iron: Thou ſhalt daſh them like a potter's veſſel.* Which has been, and continues to be fulfilled all over the earth, whereon the *Jews* are diſperſed, and lead now a miſerable life.

A gracious divine invitation, which at laſt will have its deſired effect.

After theſe terrible denunciations and very ſevere puniſhments, follow the divine inviting benevolence, goodneſs and mercy, which undoubtedly will have at laſt their moſt deſirable effect. *Be wiſe therefore, O ye kings: be inſtructed, ye judges of the earth: ſerve the Lord with fear, and rejoice with trembling. Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little: bleſſed are all they that put their truſt in him.* What pathetic moving words theſe are! oh! hearken obſtinate *Jews*, and unpenitent Chriſtian ſinners; Are not your hearts ſoftned, even melted by them? Repent of your vain rebellion againſt the Lord of Lords, the King of Kings, and come with the greateſt and profoundeſt humility; ſubmit to his moſt gracious government, do gladly your homage to your natural Sovereign, and pay him all the honour due to the only begotten Son of the great and tremendous GOD of heaven and earth, and live happy under his moſt mighty protection, and moſt gracious dominion.

In the 22d Pſalm, is a prophecy of what was to happen to the Bruiſer of the ſerpent's head, in bruiſing it.

From the ſecond Pſalm of *David*, if we come to the twenty-ſecond, and examine it, we ſhall find an evident prophecy of what was to happen to the Bruiſer of the ſerpent's head, in bruiſing it, from the beginning of the world through all ages,

to the year of its creation four thouſand, or thereabout. The ſerpent or the Devil, by his wriggling and ſtruggling a thouſand ways, ſtirred up then his iſſue, the old Man, within the *Jewiſh* prieſts, ſcribes, and Phariſees, who, with all their might and main ſtirred up alſo the old Man in as many of their blind people, as they poſſibly could, and at laſt bruiſed the heel of the glorious Bruiſer of his head; that is, he cauſed the death of his Conqueror's human nature, very properly called his *heel*, becauſe it was a Being of his own creating power, infinitely inferior to the divine nature united to it; but to the great confuſion of the Devil, that very heel, or the human nature, roſe again the third day, and ſoon after aſcended up into heaven in a moſt glorious manner, and is now ſitting at the right hand of his almighty Father, from whence he curbs and reſtrains his deteſtable deſigns, againſt his faithful ſervants, and his beloved church, againſt which he ſhall never prevail, let his efforts be ever ſo frequent and ſtrong.

The woman's ſeed was created in her after the fall, and deſcended from parent to parent, till it was conceived in a virgin's womb, and born.

That Seed, or the ſecond *Adam*, the Vanquiſher of Satan, was created in the woman immediately after the fall of our firſt parents, and deſcended from parent to parent under the wonderful direction of the divine providence, till at laſt it was conceived in a virgin's womb, and then born. O marvellous deſcent from ſo many generations! and birth, preciſely at the fitteſt time, when he was ardently expected, and when hearts were the beſt diſpoſed to receive him, *and the grace of God that brought ſalvation!*

Tit. ii. 11.

This twenty-ſecond Pſalm by divine inſpiration repreſents the Bruiſer of the ſerpent's head, in a much clearer light than he had been repreſented before, and deſcends into ſeveral particulars, that actually came to paſs in the very time of our Redeemer's

deemer's greateſt humiliation, agony and ſufferings, that were ſhadowed out in *David*; and afterwards of his glorious exaltation, and the inlargement of his kingdom to the utmoſt end of the earth, repreſented by the royal Prophet's deliverance and reſtoration to his throne, and exceeding great glory and wonderful triumph over his enemies.

Both type and antitype are prefigured in this Pſalm by a hind, purſued early in the morning by very eager hunters. The hiſtories of *David*, and of our bleſſed Lord JESUS, teſtify the reality and violence of both their perſecutions. In this Pſalm ſeveral expreſſions muſt be taken figuratively of *David*, but literally of CHRIST; as the 7th verſe, *All they that ſee me, laugh me to ſcorn: they ſhoot out the lip; they ſhake the head, ſaying, He truſted in the Lord, that he would deliver him: let him deliver him, ſeeing he delighted in him.* Theſe prophetical words were exactly and literally fulfilled in our Saviour. In the 16th verſe, it is ſaid, *They pierced my hands and my feet.* There is nothing like this in the hiſtory of *David*; but it is truly ſaid of CHRIST in the goſpel by eye-witneſſes. In the 18th verſe, *They part my garments among them, and caſt lots upon my veſture.* All this relates to the Bruiſer of the ſerpent's head, that did bruiſe his heel. What is mentioned in the 22d verſe, more properly reſpects CHRIST than *David: I will declare thy name unto my brethren, in the midſt of the congregation will I praiſe thee.* This in truth *David* did in the 18th Pſalm; but our LORD has done it in a much more tranſcendent manner by his apoſtles, who preached his reſurrection, his aſcenſion, and wonderful exaltation, all over the known world, *To the praiſe of the glory of God's grace.* The following expreſſions, verſes 27, 28, can only relate to the moſt high

Pſal. xxii.

Both type and antitype prefigured by a hind, purſued eagerly by hunters.

ver. 7.

ver. 16.

ver. 18.

ver. 22.

Eph. i. 6.

ver. 27, 28.

high exaltation of the woman's bleſſed Seed, our Lord JESUS CHRIST. *All the ends of the world ſhall remember and turn unto the Lord; and all the kindreds of the nations ſhall worſhip before thee. For the kingdom is the Lord's; and he is the governor among the nations.* He is truly and literally the ſovereign LORD of the whole world.

How brightly the light, which contained the promiſe of an univerſal Redeemer, appeared in *David*'s time.

Thus it appears plainly in what bright light the prophecy contained in the moſt gracious promiſe of an univerſal Redeemer, immediately after the fall of our firſt parents, was already in *David*'s time, by the gradual divine revelation thereof. Every age had indeed a knowledge of the woman's glorious Seed, as the Redeemer of mankind, ſufficient to be ſaved by him, had men been but attentive, had they but minded the new Man created in them; but the old Man diverted moſt of them from it. However, the clearer that ineſtimable knowledge grew, the more ſatisfactory and comfortable it was, and the motives to truſt in and to adhere to him were the ſtronger.

The God-head of the woman's ſeed is plainly aſſerted here.

Pſal. xlv. 6, 7.

In the 45th Pſalm, the God-head of the woman's promiſed Seed is obviouſly aſſerted with his eternal power:

Thy throne, O God, ſays the inſpired author, *is for ever and ever; the ſcepter of thy kingdom is a right ſcepter. Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God* (here the high title of GOD is given him) *thy God* (the everlaſting Father) *hath anointed thee with the oil of gladneſs above thy fellows.* How weak, precarious, and tottering are the thrones of Emperors and Kings, when compared to the throne of the promiſed woman's Seed, of the Redeemer of mankind, of our Lord JESUS CHRIST! His throne, being founded upon truth, eternal truth and righteouſneſs, upon his utter hatred of ſin, iniquity, impiety, and all wickedneſs, is as unmoveable

His government is unmoveable.

able as the omnipotent Being; it is to continue for ever and ever. Of his kingdom there ſhall be no end. His laws are ſo excellent, ſo juſt, ſo grateful, ſo advantageous; that his government will be the fitteſt, the moſt equitable, the eaſieſt, the moſt peaceable, and conſequently the moſt deſirable of all governments. This is the reaſon, why the moſt holy GOD has exalted that moſt righteous Seed, the Saviour of the world, vaſtly above all others, whom he calls his Sons; and has conferred upon him, for the benefit of all his faithful ſervants, and of all his loving ſubjects, ſo precious, ſo delightful, ſo eminent gifts, that they will all be in the greateſt admiration; and they adorn themſelves with ſome of theſe glorious gifts, and enjoy plentifully the others, that will increaſe their happineſs more and more to all eternity.

SECTION VII.

THUS have I endeavoured to ſhew to what heighth the knowledge of the woman's promiſed Seed was raiſed in King *David*'s time, who lived before CHRIST above a thouſand years, and how it has pleaſed the infinitely good everlaſting Father to reveal gradually, or to unfold by his adorable providence, the tranſcendent excellency of that wonderful Seed, to the unexpreſſible comfort of all pious people: but in paſſing from *David* to *Iſaiah*, and to other prophets after him, we ſhall ſee that *this morning ſtar*, came out of *Jacob*, more and more bright. *I ſhall ſee him*, ſaid *Balaam*, before CHRIST one thouſand four hundred and fifty-two years, *but not now: I ſhall behold him, but not nigh: there ſhall come a ſtar out of Jacob, and a ſcepter ſhall ariſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Seth.*

To what height the knowledge of the woman's Seed was raiſed in *David*'s time.

Rev. xxii. 16.

Numb. xxiv. 17.

Balaam's prophecy conſidered.

I muſt obſerve by the by, that though his prophecy might have a primary aſpect to *David*, a great conqueror; yet in a ſecondary and much more exalted ſenſe, it certainly referred to the Meſſiah, to CHRIST, the Conqueror of Satan, *whoſe kingdom ruleth over all*, and to whom *all things are put in ſubjection under his feet.* And indeed, in this ſecondary aſpect moſt of the *Jewiſh* doctors, and of the Chriſtian divines, underſtood this prophecy all along. To this I add, that it is not improbable, that *Balaam*'s very remarkable prophecy was kept upon record in the oriental archives; and ſo the Magi or wiſe men, who might have been deſcended from him in a direct line, were directed, at our Saviour's nativity, to *Jeruſalem*, and made enquiry there where the King of the *Jews* was, for they had ſeen his ſtar in the eaſt. Thus this prophet might with propriety ſay of the Vanquiſher of the Devil, *I ſhall ſee him* (that is, I ſhall ſee him in my poſterity) *but not now: I ſhall behold him, but not nigh.* Let the conjectures be what they will, it is moſt certain that *Iſaiah* has deſcribed the Bruiſer of the ſerpent's head, the Redeemer of mankind from the uſurped dominion the Devil had gotten over them. He has alſo deſcribed the Bruiſer's heel bruiſed, or the human body of our LORD, by cauſing it to be put to death.

Pſal. ciii. 19. *Heb.* ii. 8.

What is indeed very wonderful, is, that *Iſaiah* ſhould foretel the conception of the promiſed ſeed in the virgin *Mary*, above ſeven hundred years before it happened. Who does not perceive in this caſe marvellous fore-ſeeing, unerring, almighty providence, that from the beginning of the world has brought down from generation to generation that ineſtimable Seed, and four thouſand years after had it at laſt conceived in a virgin. As ſuch things could not enter naturally into the mind or imagination

The ineſtimable ſeed promiſed, was conceived four thouſand years after.

imagination of *Iſaiah*, it is an undeniable proof of its being inſpired in him, by an unerring all-wiſe divine Director of all events. *Behold*, ſaid that prophet to *Ahaz*, an incredulous and obſtinate king, *a virgin ſhall conceive and bear a ſon, and ſhall call his name Immanuel, that is, God with us.* The promiſed Redeemer of mankind, is called the Seed of the woman by way of diſtinction, becauſe he was not to be conceived as all other children are, but in an extraordinary manner by the third Perſon of the holy and bleſſed Trinity. For he was to be our ſecond *Adam*; the firſt by his fall having degenerated his and our own nature, filled it with thick darkneſs, deprived it of its innocency, integrity, and uprightneſs, ſubjected it to the power of the Devil, to the tyranny of his vile iſſue, the old Man within us, and the old Man's deteſtable offspring, all ſorts of ſin: the firſt *Adam* having broken all correſpondence with heaven, incurred its wrath, opened hell to our corrupt nature, devoted it to the knowledge of the good and evil of this world, a great deal fuller of all ſorts of evils than it is of all kinds of goods, and expoſed it to eternal death; our ſecond *Adam* took upon himſelf to reſtore our nature to the ſtate it was created for, a ſtate of innocency, bliſs and glory, to regenerate it, to create in every individual man, a new Man; to be himſelf an eye to his dark underſtanding and blind will, an ear to his deaf heart, a powerful hand to ſupport him againſt his formidable enemies, againſt his frequent ſtrong temptations and inclinations to vice, to admit into him the living word of GOD and the Spirit of ſanctification, in order to fit him for, and to make him capable of enjoying everlaſting life in heaven.

Iſa. vii. 14.

What our bleſſed ſecond *Adam* has undertaken to do for us.

Another very ſtriking prophecy, concerning the woman's promiſed Seed, that gives a bright light to it, is this admirable deſcription of the Bruiſer of the

Another very ſtriking prophecy, concerning the woman's promiſed Seed, that gives a bright light to it.

the ſerpent's head. *Unto us*, ſays *Iſaiah*, *a child is born, unto us a ſon is given; and the government ſhall be upon his ſhoulder; and his name ſhall be called, Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of peace: of the increaſe of his government and peace there ſhall be no end.* His reign, attended with perfect righteouſneſs, ſhall be eternal. From the glorious reign over all his and our inveterate enemies, deſcribed in ſeveral other places of *Iſaiah*, I paſs to the clear and moving deſcription of that bleſſed, for ever bleſſed Seed's ſufferings, of his heel being bruiſed by the ſerpent, or of his body's being put to death, in the 53d chapter; in theſe ſufferings, *He had no form*, ſays that prophet, *no comelineſs, no beauty, that we ſhould deſire him. He is deſpiſed and rejected of men; a man of ſorrows and acquainted with grief—He was deſpiſed—ſurely he has borne our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. —The Lord hath laid on him the iniquity of us all. He was oppreſſed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb; ſo he openeth not his mouth—Who ſhall declare his generation?* that is, the perverſneſs, ſpite, and wickedneſs of that generation, amongſt whom he lived amidſt continual contradictions, and was at laſt put to an ignominious cruel death, though he ſpent his life in doing good. *Who ſhall declare or deſcribe his generation? for he was cut off out of the land of the living: for the tranſgreſſion of my people was he ſtricken: and he made his grave with the wicked* (as he was dying) *and with the rich in his death* (he was buried honourably) *becauſe he*

Iſa. ix. 6, 7.

Iſaiah deſcribes the ſufferings of the woman's Seed, as if he had been an eye or ear witneſs, ſeven hundred years before they fell upon him; in the 53d chapter of his Revelations.

he had done no violence, neither was any deceit in his mouth. Yet, it pleaſed the Lord to bruiſe him; he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee the travail of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities; that is, he ſhall greatly ſuffer for their ſins. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he has poured out his ſoul unto death: and was numbred with the tranſgreſſors, and he bare the ſins of many, and made interceſſion for the tranſgreſſors.*

Now, do the Evangeliſts, who were eye or ear witneſſes of the profound humiliation of CHRIST, the promiſed woman's Seed, the Bruiſer of the ſerpent's head, the Vanquiſher of the Devil, the actual Deſtroyer of his uſurped dominion over mankind; do the Evangeliſts, I ſay, deſcribe CHRIST's profound humiliation, his diſmal ſufferings and cruel ignominious death, with greater clearneſs, more pathetick, more affecting manner, than *Iſaiah*, who wrote his prophecies concerning him above ſeven hundred years before the above-ſaid events came to paſs? To be fully convinced thereof, my readers need but peruſe what the Evangeliſts have written thereupon. Now, who but an all-knowing Spirit could have inſpired this prophet with theſe future events, and dictate them to him in a clear and diſtinct manner, as if, after he had ſeen and heard them, he had with the ſooneſt recollected and penned them.

SECTION VIII.

THERE is another very remarkable prophecy in *Jeremiah* concerning this promiſed Seed,

Another very remarkable prophecy concerning the woman's promiſed Seed.

Jer. xxiii. 5, 6. Seed; *Behold*, ſays that prophet, *the days come, ſays the Lord*, his inſpirer, *that I will raiſe unto David a righteous branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his name, whereby he ſhall be called*, THE LORD OUR RIGHTEOUSNESS. The promiſed Seed is here called *the Branch*, to denote, that he truly deſcended from the ſtock of *David*, who was deſcended from *Shem*, *Noah*'s ſon. This prophecy has been all along, and is now, and will be fulfilled, in all true believers, in the bleſſed woman's promiſed Seed: he has been before, and is at preſent, and will be to the end of the world, THEIR RIGHTEOUSNESS, the means of their juſtification, their Redeemer.

The woman's promiſed Seed, ſet still in a clearer light by *Daniel*, or rather by the means of the Angel *Gabriel*.

From *Jeremiah*, I paſs to *Daniel*, who, by the means of the man *Gabriel*, as he calls him, or rather by the means of the Angel *Gabriel*, who had taken the form of a man, who ſet the promiſed Seed in a ſtill clearer light; for he propheſied the very time which was to paſs, above four hundred years after, from the captivity of the *Jews*, in the empire of *Babylon*, to the time when that longed for Seed, the Redeemer of mankind, ſhould appear in perſon and die for their redemption. He mentions the cauſe of his death, as *Iſaiah* did, not for his ſin, but for the ſins of men in general. He ſpoke alſo of the bleſſed effects

Dan. ix. 24, 25, 26, 27. of that moſt gracious redemption, which was *to put an end to ſins, to make a reconciliation for iniquity, to bring in everlaſting righteouſneſs, to ſeal up the viſion and prophecy, and to anoint the moſt Holy. Know therefore and underſtand*, ſays the Angel *Gabriel* to *Daniel*, *that from the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the Prince, ſhall be ſeven weeks; and threeſcore and two weeks, the*

ſtreet

ſtreet ſhall be built again, and the wall, even in troublous times; and after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the Prince that ſhall come, ſhall deſtroy the city and the ſanctuary, and the end thereof ſhall be with a flood, and unto the end of war deſolations are determined (and he ſhall confirm the covenant with many for one week: and in the midſt of the week, he ſhall cauſe the ſacrifice and oblation to ceaſe, and for the over-ſpreading of abominations, he ſhall make it deſolate) even until the conſummation, and that determined ſhall be poured upon the deſolate. This actually came to paſs after ſeventy weeks of years, that amounted to four hundred and ninety years. *Jeruſalem* was utterly deſtroyed, becauſe of the horrible moſt ſhocking ingratitude, perfidy, and cruelty of its inhabitants towards their moſt gracious Meſſiah, our adorable Lord JESUS CHRIST; who juſt before his death told his diſciples, *That many ſhould come in his name, ſaying, I am Chriſt; and ſhould deceive many.*

The preciſe time of the Meſſiah's death foretold, above five hundred years before.

Matt. xxiv. 5.

Now, according to the hiſtorians and ſome contemporaries, there were a great many impoſtors, or falſe Chriſts at that time, before the utter deſtruction of that moſt famous city. The reaſon is obvious, it was becauſe the *Jews* knew from this prophecy, that the Meſſiah was then to come; and indeed he was expected at that time, as it appeared evidently by the readineſs of people to follow them, after the true Meſſiah, or CHRIST was raiſed from the dead, and had aſcended into heaven. Thus are my readers brought, as it were by the hand of *Daniel*, to the moſt ſacred perſon of the glorious Bruiſer of the ſerpent's head, of the Conqueror of the Devil's uſurped kingdom over men, in the ſtate of his profoundeſt humiliation: They are brought by him forty years be-

The reaſon why there were then many falſe Chriſts, it was becauſe the true Meſſiah was expected at that time.

yond, even to the ſtate of his moſt ſublime exaltation, when he executed his dreadful judgments upon his inveterate enemies, and barbarous enemies alſo of his faithful ſervants. Allelujah! praiſe ye the LORD for his glorious victory over the Devil, ſin, the world, and death.

A notable proof of the divine nature in the woman's promiſed Seed, Hoſea i. 7.

In the prophet *Hoſea*, there is a very notable evident proof of the divine nature in the woman's promiſed ſeed, in the Bruiſer of the ſerpent's head. There, GOD the Father ſays, *I will have mercy upon the houſe of Judah, and will ſave them by the Lord their God; and will not ſave them by bow, nor by ſword, nor by battle, by horſes, nor by horſemen.* By theſe words it appears manifeſtly, firſt, That this ſalvation or redemption was to be wrought immediately by GOD, and not by human means, nor any ſecond cauſe, as it has been often the caſe. *I will*, ſays GOD, *have mercy upon the houſe of Judah, and will ſave them:* here, the firſt divine Perſon ſpeaks by *Hoſea*, But of whom does he ſpeak? Of the LORD their GOD, of his only begotten Son, our Lord JESUS CHRIST, the Bruiſer of the ſerpent's head; here, he is called the LORD our GOD by the everlaſting Father. This very paſſage is a clear demonſtration of our Redeemer's divine Nature. This is confirmed by *Hoſea* in the following chapter. *I will*, ſays the LORD to his church, the aſſembly of the redeemed men, *betroth thee unto me for ever, yea, I will betroth thee unto me in righteouſneſs, and in judgment, and in loving-kindneſs, and mercies.* In *righteouſneſs*, that is, in the juſtification of thee; in *judgment*, that is, in governing and protecting thee; in *loving-kindneſs*, that is, in liking and cheriſhing thee; in *mercies*, that is, in bearing thine infirmities, and in pardoning thy ſins, which ſhall be the objects of my compaſſion, rather than the objects of my wrath. The LORD adds, *I will*

chap. ii. 19, 20, 21, 22.

bear,

hear, I will hear the heavens, and they ſhall hear the earth, and the earth ſhall hear the corn, and the wine, and the oil: and ſo an happy communication, a good correſpondence, ſhall be opened between the heavens and the earth. Now, who could open that bleſſed communication, but a divine Perſon, the Almighty?

A remarkable prophecy concerning the woman's promiſed Seed.

In *Joel*, we find this very remarkable prophecy, concerning the wonderful effects of the woman's promiſed Seed, of the Bruiſer of the ſerpent's head. *It ſhall come to paſs afterward*, that is, after the atonement made for ſins, after CHRIST's reſurrection and aſcenſion, *that I will pour out my ſpirit upon all fleſh; and your ſons, and your daughters ſhall propheſy,—and alſo upon the ſervants, and upon the handmaids, will I pour out my ſpirit. And I will ſhew wonders in the heavens and in the earth, blood, and fire and ſmoke. The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and the terrible day of the Lord come. And it ſhall come to paſs, that whoſoever ſhall call on the name of the Lord ſhall be delivered.*—Which has already happened in part, and the reſt to a tittle will certainly come to paſs. Now, who but the ſupreme Governor of heaven and earth can accompliſh theſe things? and yet it is our Lord JESUS, the woman's promiſed Seed, the Bruiſer of the ſerpent's head, who has already performed part of theſe wonderful things, and will undoubtedly fulfil the remainder in due time.

Joel ii. 28, 29, 30, 31, 32.

SECTION IX.

Micah points at the very place the woman's Seed was to be born, and the extent of his government.

I Come at preſent to *Micah*, who points at the very place, where the woman's Seed was to be born, *viz.* in *Bethlehem*: He marks alſo the intent of his birth, which was to rule over *Iſrael*, *i.e.* over the church. He repreſents his divine

nature, and the ineffable majesty of his person, whose goings forth have been from of old, from everlasting.

Finally, he expresses the extent of his government, he shall be great unto the ends of the earth.

Micah v. 2, 4. *But thou, Bethlehem Ephrata, though thou be little among thousands of Judah, yet out of thee shall he come forth unto me, that is, to be Ruler in Israel, whose goings forth have been from of old, from everlasting.—— And he shall stand and feed, or rule in the strength of the Lord, in the majesty of the name of the Lord his God; and his servants shall abide: now shall he be great unto the ends of the earth.*

Haggai, who prophesied in *Zerubbabel*'s time, 520 years before CHRIST, when the temple of *Jerusalem* was rebuilt, represents the blessed Seed of the woman in a tremendous state. *Thus says the Lord of Hosts*, by this prophet, *yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come; and I will fill this house* (the temple of *Jerusalem*) *with glory, says the Lord of Hosts.—— The glory of this latter house shall be greater than of the former*, (meaning the temple of *Solomon*) *says the Lord of Hosts.* It must be observed here, that these words, *yet once, it is a little while, and I will shake the heavens and the earth*, &c. denote that he would do what he had done formerly, he would deliver his people, he would establish a new law, he would prepare for them a new *Canaan*, a new blessed state, a new kingdom; and this he would do with a high hand, in so grand a manner, that the heavens and the earth should be greatly interested in it. Now what is that new deliverance, that new law, that new blessed state? but the gospel state, brought from heaven by the

Haggai ii. 6, 7, 9.

Haggai represents the blessed Seed of the woman in a tremendous state.

woman's

woman's promiſed Seed, by the Bruiſer of the ſerpent's head, by the Redeemer of mankind, by the only begotten Son of GOD?

This prophet, inſpired by the Holy Spirit, does not only ſay, *yet once*, or once more, *I will ſhake the heavens and the earth*, &c. but he alſo ſays poſitively, it ſhould be *in a little while*; which ſhews evidently, that this prophecy muſt have been accompliſhed a long time ago; for *Haggai* utter'd it above five hundred years before CHRIST: which number, being added to the time paſſed ſince our bleſſed LORD was upon earth, amounts to above two thouſand two hundred years. The meaning of theſe words, *I will ſhake all nations, and the deſire of all nations ſhall come*, is obvious, for at and after the coming of the promiſed Seed of our Saviour, all nations were truly ſhaken; a new law was eſtabliſhed amongſt them; all idols, under which the Devil was worſhipped, were deſtroyed; all the heathen gods deſerted, and the true GOD acknowledged by the means of the woman's promiſed Seed; for the great Creator, mighty Preſerver, and conſtant Benefactor of heaven and earth. It muſt be obſerved further, that the Lord of Hoſts ſaid then, *that he would fill the then ſubſiſting houſe with glory*; *and that the glory of the latter houſe ſhould be greater than that of the former*, the temple of *Solomon*, the moſt glorious that ever was in all corporeal reſpects; even though it was honoured with the *Schekina*, the ſymbolical appearance of GOD.

Now, is it not as evident as any thing can be, that this prophet meant the glory of the woman's Seed, of the Bruiſer of the ſerpent's head, of the Redeemer of Mankind, of our Lord JESUS CHRIST, who effectually bruiſed the ſerpent's head, by his ſufferings and death, and, by his reſurrection, triumphed over the Devil and the ſting of ſin,

over the wicked world and the meſſenger of terror; and by his ſitting at the right hand of the ſupreme Governor of the whole univerſe, his everlaſting Father, tread under feet all theſe his and our enemies? By his preſence, the ſecond houſe or temple was indeed filled with a moſt glorious majeſty, not viſibly to corporeal, but to ſpiritual eyes, not to human, but to angelic eyes.

Zech. vi. 12, 13. The woman's promiſed Seed is called here the Branch, becauſe he was to iſſue out of the ſtock or family of *David*.

Zechariah, in the ſixth chapter of his prophecies, calls the woman's promiſed Seed, our Lord JESUS, the BRANCH, and ſpeaks of him thus by the Lord of Hoſts: *Behold the man, whoſe name is the* BRANCH, *and* HE *ſhall grow up out of his place:* the *Hebrew* literal expreſſions are, *ſhall grow up from under him*, that is, out of the ſtock or family of *David*; and he ſhall build (not the material, but) the ſpiritual temple of the LORD, the Church; whoſe glorious head he is: *And he ſhall bear the glory, and ſhall ſit and rule upon his throne; and he ſhall be a prieſt upon his throne*; that is, ſhall be able to bear the glory of a King, and to perform the office of a Prieſt. *And the council of peace ſhall be between them both.* The Kingdom and Prieſthood being joined in the ſame perſon. This prophet with tranſport repreſents the woman's promiſed Seed, as a King, riding triumphantly through *Jeruſalem*. *Rejoice greatly*, ſays he, *O daughter of Zion; ſhout, O daughter of Jeruſalem: Behold, thy King cometh unto thee: He is juſt, and having ſalvation; lowly, and riding upon an aſs, and upon a colt, the foſe of an aſs.*

Zech. ix. 9.

Zech. xi. 12. 13. This prophet mentions the traitor *Judas*.

In another place, he mentions the traitor *Judas*, who ſaid to the *Jewiſh* prieſts, the ſcribes and Phariſees, *If ye think good, give me my price; and if not, forbear: ſo they weighed for his price thirty pieces of ſilver, which were caſt to the potter in the houſe of the Lord.*

I am

I am now come gradually from *Geneſis* to the laſt prophet *Malachi*, who propheſied three hundred and ninety-ſeven years before CHRIST, *That from the riſing of the ſun, even unto the going down of the ſame*, the woman's promiſed ſeed's name *ſhould be great among the Gentiles; and in every place, inceuſe*, that is, praiſe, *ſhall be offered*, ſays that text, *unto my name, and a pure offering: for my name ſhall be great among the heathen, ſays the Lord of Hoſts.* Events have demonſtrated the truth of this prophecy, concerning the extent of the woman's promiſed Seed's vaſt kingdom. The laſt prophecy, which I ſhall mention, relates to St *John* the Baptiſt, ſent by that moſt glorious Seed, to prepare the way before him. *Behold*, ſays the Bruiſer of the ſerpent's head, *I will ſend my meſſenger, and he ſhall prepare the way before me: And the Lord* (the Meſſias) *whom ye ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant*, that is, of the New Teſtament, *whom ye delight in: Behold, he ſhall come, ſays the Lord of Hoſts.*

Mal. i. 11.

This prophet foretels that the woman's promiſed Seed's name ſhould be great, which indeed proves ſo.

Mal. iii. 1.

Here, muſt be carefully obſerved, that He, who ſent *John* the Baptiſt to prepare the way before him, is called *the Lord of Hoſts*; and who is this Lord of Hoſts, but the woman's promiſed Seed, the Bruiſer of the ſerpent's head, the Redeemer of mankind; who has conquered the Devil, this wicked world, ſin, his deteſtable iſſue, and eternal death, which he had brought upon us all? What *Malachi* ſays of that moſt glorious Seed, in his laſt chapter, is well worth our deepeſt meditation upon it; he ſays, *Unto you that fear my name, ſhall the ſun of righteouſneſs ariſe, with healing in his wings.* Before the coming of our Lord JESUS CHRIST, it is well known what thick darkneſs covered the minds of moſt men, who run into all ſorts of idolatry, and plunged themſelves into

He, who ſent *John* the Baptiſt to prepare the way before him, is called the Lord of Hoſts.

Mal. iv. 2.

the mire of all kinds of vices, even the foulest. Now ever since that sun of righteousness is arisen, he has poured down mercy, salvation, and an inherent holiness. The sun of this world being become the sun of wickedness, iniquity, and all manner of crimes; that sun of righteousness has so enlightened the pure doctrine of the true church, her pious deeds, her acts of charity, her practice of temperance, meekness and humility; that rational men, I mean men who are not devoted to the gratification of their vile inclinations, of their ridiculous vanities, and of groundless prejudices, that are willing to open the eyes of their minds, and to hearken to the dictates of their consciences, or their new Man within every one of them, must be delighted with the healing of his wings, the glorious rays that proceed from him, and are extended very quickly, far and wide, as the rays of the material sun are; for, by the means of these glorious rays, they see their foulness, and are induced to cleanse themselves by a sincere repentance, true amendment, and intire resignation to the holy will of God, which ought to be the rule of our lives and conversations.

SECTION X.

The case of a multitude of people, who are called Christians, and call themselves so, deplored.

HERE I must deplore the case of those, who indeed are called *Christians*, and not altogether without reason, for they have been baptized in the name of the Father, and of the Son, and of the Holy Ghost; and they profess outwardly the Christian Religion; they go to church, join with the prayers of the congregations they are amongst, hear the reading and preaching of the word of God. They sometimes sing psalms, and come to the Holy Communion, the Lord's Supper: and so, they look upon themselves as good

good Chriſtians; and are taken by their neighbours, even ſometimes by their very Paſtors, as ſuch. But alas! if their lives and converſations, their conduct and behaviour, the different wild courſes they take; if their deeds and actions, their hopes, deſires and views were duly conſidered and narrowly examined, it would appear that there is little or no true real chriſtianity in them, but only the ſhadow of it. Theſe poor deceived creatures, deceived by their ſelfiſh love that will not ſuffer them to look inwardly, to ſee what paſſes within their breaſts, content themſelves, as the Jews did, with *the mere form of knowledge*, ſays St *Paul*, *and of the truth in the law of God*; with *having the form of godlineſs, whilſt they deny the power thereof.* In ſhort, theſe deluded people content themſelves with the outward appearance of our divine religion, which, when duly practiſed, puts us in the true and infallible way of attaining eternal life, purchaſed unto us by the moſt precious blood of the woman's Seed, promiſed to our fallen firſt parents, and to their poſterity; of the Bruiſer of the ſerpent's head, of the Redeemer of mankind, our bleſſed, for ever bleſſed Lord JESUS CHRIST.

Rom. ii. 20. 2 Tim. iii. 5.

I appeal to themſelves, and to the obſervers of the tenor of their lives. Do they keep the promiſes of renouncing the Devil, and all his works; the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh? Do they keep theſe promiſes made for them at their baptiſm, and afterwards confirmed ſolemnly by themſelves before Biſhops and whole congregations? Do they go to church, with hearts and ſouls well prepared to appear before the ſupreme Majeſty of heaven, and rightly diſpoſed to make their petitions for the pardon of their ſins, and for the aſſiſtance of the divine grace;

Queſtions put to them who call themſelves Chriſtians.

grace; to hear attentively the word of GOD, and to make it ſink deeply in their hearts; to refreſh and feed deliciouſly their ſouls with that living bread? Do they take delight in ſinging, and in hearing ſing, GOD's praiſes? Do they come with hunger and thirſt to the holy Sacrament for the heavenly fleſh and blood of the immaculate Lamb, their glorious Redeemer, in order to receive there new pledges of the everlaſting life, which he has purchaſed for his faithful diſciples? Do they come to his ſacred table with a true repentance of their ſins, and a lively faith in their Saviour? Can they truly ſay, that they perform theſe duties? The few that can ſay, they do, may in truth call themſelves Chriſtians, and glory in that moſt deſirable title; for they are certainly the members of CHRIST, the children of GOD, and the inheritors of the kingdom of heaven: they may expect to find themſelves one day at the right hand of the woman's moſt glorious Seed, of the compleat Bruiſer of the ſerpent's head. But then, *Let their lights ſo ſhine before men, that they may ſee their good works, and glorify their Father, which is in heaven.* On the contrary, let the others ceaſe to profane that glorious title, which the holy Angels look upon with admiration; and indeed it is the moſt valuable of all titles. A true and good Chriſtian is the object of GOD's love, the inexhauſtible ſource of felicity and glory; and he is alſo even here below the object of the greateſt veneration of all rational and holy intelligent beings: for ſuch a man is truly intitled to the bliſs and glory of the eternal kingdom of heaven, into which he is to be introduced by the moſt glorious Redeemer of mankind, and is to reign in it for ever and ever. But the others that diſhonour that ſacred title, let them ceaſe to aſſume it, till by their amendment and good lives, they become worthy

They, who are true Chriſtians, have all the reaſons in the world to glory.

Matt. v. 16.

worthy to bear it, otherwiſe they will add greatly to their guilt.

SECTION XI.

THUS I have ſhewed how gradually and effectually the wondrous and moſt comfortable work of men's redemption has been carried on from *Adam*'s fall, to the time it was actually purchaſed for every one of them; how the moſt gracious promiſe of the woman's Seed, bruiſing the ſerpent's head, grew clearer and clearer from time to time, till the Bruiſer of it appeared in perſon. I muſt now tell you, when the prophecy of the ſerpent, bruiſing the Seed's heel, was accompliſhed: it was, when that bleſſed Seed, our Lord JESUS, ſaid upon the croſs, *It is finiſhed*; John xix. 30. *and then he bowed his head, and gave up the ghoſt.*

The redemption of mankind is (I repeat it with exultation) actually purchaſed, and ever ſince it has been offered to all people, to all nations of the earth, to all the deſcendants of *Adam*, every individual of them may be partaker of it. That moſt gracious offer requires but true repentance of ſins, attended with amendment; a lively faith in the purchaſer, and obedience to him. Upon theſe terms, it is offered now, even to robbers, to highwaymen, to houſe-breakers, to extortioners, covetous people, to lewd men and women; in ſhort, to the greateſt criminals: but then they muſt immediately reform themſelves, and embrace without delay that moſt gracious offer; otherwiſe they will find themſelves intangled more and more in ſin, which will cauſe their ruin; beſides, by their continued refuſal to accept of that ineſtimable offer, it will be withdrawn from them, and in that caſe they will become the prey of the

What the offer of men's redemption requires.

Devils,

Devils, than which no greater misery can happen to them; from which death itself cannot deliver them, but rather increase it greatly.

hat the performance of it itles to.

Now, by the performance of these three easy, and most profitable duties; profitable, I say, even in this life; they become intitled to the pardon of their sins, (an intolerable burden!) and to the entire reconciliation with their offended God, which will bring into their breasts an unspeakable peace and joy: They become intitled to the enjoyment of eternal life, attended with inexhaustible riches, with a never ceasing happiness, with everlasting glory; they become intitled to the company of the blessed souls departed, to the intimate acquaintance of the glorious Angels, even to the eternal love of our triumphant head, our Lord Jesus, whom we shall see face to face; they become intitled to the perpetual benevolence of his Almighty Father, and to the fellowship of his Holy Spirit, the author of all perfect gifts.

Ve actually be- to enjoy the lessed effects of ur redemption, t the stupidity f most of us is ch, that they o not perceive it.

The blessed effects of our redemption we actually begin to enjoy. Were it not for it, the powerful Prince of the air, by which we breathe and live, would undoubtedly torment much more, than he does both our bodies and souls; but that serpent's head being now bruised, he can hurt and injure neither of them, but by a special permission of God; which is only granted, either to try our faithfulness to God, as it happened to be the case of *Job*; or to chastize us for our sins. Were the serpent's head whole, we could enjoy no ease, no quiet, no peace: he would disturb us, even in our sleep, by frightful dreams, as he did the *Egyptians* in *Moses*'s time; for the delight of that evil spirit is to do all the mischief he possibly can, both to bodies and souls, and afterwards to drag them into utter perdition. To give you an instance of the power of Angels, of whose number

The vast power he Devil would ave in this world, ere it not re- ained by the oman's blessed eed, the Bruiser f his head, or he Destroyer of is dominion over nen.

roofs thereof.

the

the Devil was one of the chiefs, I will only mention what happened to *Senacherib*'s very formidable and numerous army, that ſurrounded *Jeruſalem*; only one Angel deſtroyed in one night one hundred eighty-five thouſand of his men; and, by the permiſſion of God, *Satan* induced two of his ſons to murder him, when he was worſhiping in his temple. The power, which the Devil has over the elements, the fire, the air, the water, and the earth, is ſo great, that were he not reſtrained by the Almighty hand, he would confound them all, as he had done before the creation: he made them a diſmal, dark, tormenting hell. Did men but know the thouſandth part of the evils they have been redeemed from by the woman's bleſſed Seed, by the Bruiſer of the ſerpent's head, our Lord Jesus Christ; with what zeal would they not ſerve, praiſe, glorify, and adore our great Redeemer! what flaming love would they not have for him! But our caſe in that reſpect, and in others, is like the caſe of the *Jews*, concerning the circumſtances and the conſequences of their Meſſiah's coming, and aſſuming our nature. We know how exceedingly ignorant they were, even his own diſciples, about them; though their prophets had inſtructed them ſufficiently concerning thoſe circumſtances he was to be in, and the conſequences, which were to follow his coming and taking our nature; but alas! *We have*, as the *Jews* had, *eyes, and we ſee not*; *ears, and we hear not*; *and we do not remember, neither do we underſtand.* We really do not know, or rather, we do not care to know what relates to that wonderful and moſt comfortable redemption of mankind, and how dearly it has been purchaſed by the ſecond Perſon of the holy Trinity; the true reaſon is, that we love the world, and will not check ſome of our vile, darling

Our caſe, concerning our redemption, is like the caſe of the Jews, concerning the coming of their Meſſiah. Both we and they are purblind, but not for want of light: the defect is in us.

Mark viii. 18.

Matt. xiii. 13.

ing paſſions; and ſo we chuſe to amuſe ourſelves with the baubles of this world, with its ſhort-lived pleaſures, with its ſlippery Mammon, with its empty honours, with its tranſitory power. We have light enough in the ſcriptures to ſee of what vaſt importance that redemption is, for our preſent, future, and eternal welfare; but we do not care to open our eyes to that glorious light, we only wink at it, and reſt contented with the ſhort light of this world. Now and then we indeed read the ſcripture, but it is rather more for amuſement than inſtruction; and we bring along with us our doubts, incredulity, and prejudices, concerning the wonders of our redemption; we are very loth to believe what thwarts, but very ready to believe what ſuits and pleaſes our corrupt nature.

Some of the ingenious eccleſiaſticks, inſtead of ſearching the ſcriptures, ſearch the heathen authors. Their views in doing it.

Even among us Clergymen, ſome, (I hope very few) inſtead of ſearching the ſcriptures, ſearch the heathen authors, and make large collections out of them, which they produce to the world in their works, to ſhew how learned men they are, and how worthy of higher preferments; but in ſome of their books there is ſcarce any ſign of chriſtianity, of divine revelation; only natural religion appears in them. They altogether lean upon their poor weak reaſon, a broken reed, that by its ill ſupport and dark light, wounds deeply their ſouls, and diverts them from the Author of their redemption, from the Rock of their ſalvation. They look upon their pitiful, ſhort-ſighted reaſon, as full ſufficient to lead them to heaven, and to procure them its eternal happineſs and glory. In that they act exactly like their Seducer, who would be altogether independent for his inward light and felicity; and ſo, inſtead of meeting with light and bliſs, they meet with darkneſs, and a tormenting hell, which they may ſtill avoid, by

Human reaſon, a poor ſupport.

turning

turning the eyes of their minds to the light of the gospel, which will lead them securely to the kingdom of grace, from which they shall be led by the Bruiser of the serpent's head, the Conqueror of the Devil, their seducer, to the kingdom of glory and bliss.

SECTION XII.

If, in this kingdom of Grace, or of Christ, good people felt in this very life the happy effects of our redemption, what will these blessed effects prove, when we shall be led by Angels with triumph into some of the happy mansions, which our Redeemer is gone to prepare for us?

IN this kingdom of Grace, or in this kingdom of CHRIST, the blessed woman's Seed, if good people, the believers in him, feel in this very life, notwithstanding the efforts of *Satan* and his agents, to prevent it, the happy effects of the wonderful redemption, purchased for us all, through the Bruiser of the serpent's head, the Vanquisher of the Devil, our detestable Seducer; what must these blessed effects be, when they find themselves in the hands of, or attended with holy and powerful Angels, leading or accompanying them with triumph over their enemies, into some of the happy and glorious mansions, which their Redeemer went before to prepare for them! This every one of us, that truly fears and loves GOD, shall soon experience. And when they are introduced into these mansions to continue therein, till the general resurrection and the last judgment; there, they admire together the wonderful power and wisdom, the amazing love and mercy of GOD towards us; there, they enjoy perfect peace and tranquility; there, they look for the blessed hope and the glorious appearing of the great GOD and our Saviour JESUS CHRIST, which will greatly add to their felicity and glory. They know that when their Redeemer had finished the work of our redemption, *He ascended on high, and led captivity captive; and received gifts, innumerable gifts, for men; yea, for the rebellious also*: For the grace of GOD is so

Ps. lxviii. 18.

abundant,

abundant, that it will overflow the godly, and drop even upon the ungodly; as GOD, in this very ſinful and corrupt life, *makes his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.*

Matt. v. 45.

What vaſt difference will good ſouls, departed into thoſe bleſſed manſions, find between that and this life. They would no more return from that to this, though they ſhould be ſure to enjoy in it all the pleaſures, all the power, all the riches, and all the glory it can afford, than we would be now willing to go from a delightful, magnificent, plentiful, and glorious palace, to a diſmal, wretched, and dark dungeon.

Our bliſsful ſtate, immediately after our death, is no more to be compared to the glorious ſtate we ſhall find ourſelves in after the laſt judgment, than a candle is to be compared to the brightneſs of the ſun in a fine clear day.

However, this bliſsful ſtate, the departed righteous ſouls are in at preſent, is no more to be compared to the ſtate they ſhall find themſelves in after the general reſurrection and the laſt judgment, than the light of a candle is to be compared to the brightneſs of the ſun in a fine clear day; when their ſouls ſhall be reunited to their glorious bodies; when they ſhall be introduced into the kingdom of heaven by the woman's bleſſed Seed, the Bruiſer of the ſerpent's head, the Vanquiſher of the Devil, the Redeemer of mankind, the Deſtroyer of ſin, *Satan*'s vile and deteſtable iſſue, the Triumpher over death, our laſt enemy; when they ſhall be introduced into that bleſſed, for ever bleſſed kingdom, by the SUN of righteouſneſs, there to ſee GOD face to face, to partake of his everlaſting felicity, and enjoy his never fading, never ceaſing, but ever flowing GLORY! There to reign to all eternity, over extenſive, bliſsful kingdoms! There to converſe freely, and to improve continually more and more, not only with the holy Angels, the Cherubims, Seraphins, but alſo with our moſt glorious HEAD, the only begotten SON of the great Creator, Preſerver, and

conſtant

conſtant Benefactor of the whole univerſe. In ſhort, when the Almighty, All-wiſe, All-ſufficient, infinitely Good God ſhall manifeſt himſelf to us, and ſhall diſplay his wonderful perfections, his unſpeakable excellencies, and communicate them to us, as far as finite beings are capable of conceiving theſe perfections, theſe excellencies, of partaking of, and of being endued with them. *Great is the Lord, and greatly to be praiſed; and his greatneſs is unſearchable! paſt finding out*, even by the ſublimeſt, created ſpirits! Pſ. cxlv. 3. Rom. xi. 33.

Here I muſt expoſtulate with thoſe, whatever they be, great or little, Eccleſiaſtics or Laymen, even with the greateſt of them, ſhould any of them read this diſcourſe: Whoever amongſt them all, who is called or calls himſelf a *Chriſtian*, when it is merely for the outward privileges and temporal advantages, which he gets by being taken for the member of CHRIST's Church, for the bleſſed diſciple of our Lord JESUS; but as for his regard to the inward privileges and ſpiritual advantages, it may be queſtioned, whether he hath any notion, any value, any feeling of, or any deſire for them: It may be queſtioned the more, becauſe he looks upon, and calls thoſe, that have a true knowledge, a quick feeling of, the greateſt veneration, and the moſt earneſt deſire for them, he calls them Enthuſiaſts. The true reaſon thereof is, becauſe he is quite carnal, ſunk in matter, devoted to Mammon, to his tranſient vanities, power and pleaſures; becauſe he hath no taſte but for the things of this world, no reliſh for the heavenly food, and the refreſhments of his immortal ſoul, the word of GOD, the comforts and the graces of his Holy Spirit. I aſk that ſort of Chriſtians, whether they enjoy within their breaſts the peace of their conſciences, the contentment of their minds? Whether, in the performance of their du-

Expoſtulation with all ſorts of people, who are only chriſtians outwardly, in order to ſerve their ſelfiſh temporal turns.

ties towards God, of acts of charity to their neighbours, of temperance towards themselves; whether, when they deny some of their evil appetites, they check some of their bad desires, arising in their hearts; and they seem to resign their own will to the will of God, they feel an inward joy and satisfaction? If they do, as they presumptuously and deceitfully flatter themselves and persuade others, do they not belye it by their words and actions, by the whole tenor of their conduct and behaviour, to the great scandal of all good, pious people? If they be conscious they do not feel that most desirable inward joy and satisfaction, they may be assured, that they are no real, but only nominal christians; and that they are deprived of the only true comfort and support in this troublesome, boisterous world; and at their leaving it, and after their departure from it, what dismal prospect are they to have, without that inward joy and satisfaction, of having performed, or at least, endeavoured to perform, what their supreme Judge required of them? What then will signify to these nominal or notional christians, the things of this world, which they shall be forced in a little time to part with for ever, and which they shall see with their own eyes, consumed by an irresistible fire, at the last judgment?

Be not therefore wilfully ignorant of this, *That by the word of God*, says St *Peter*, *the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same Word*, (most tremendous Word!) *are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the*

2 Ep. iii. 5, 6, 7, 10.

the works that are therein, ſhall be burnt up. All the vanities of this world, this blind generation is ſo exceedingly fond of, ſhall then be utterly deſtroyed. *Seeing then*, continues St *Peter*, *that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs? looking for, and haſting unto the coming*, or rather haſting the coming *of the day of God, by our earneſt deſires and our ardent prayers?* — *Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.* 2 Pet. iii. 11. ver. 12. ver. 13.

The nominal chriſtians are intreated to conſider what follows.

Theſe things I intreat the nominal chriſtians to conſider ſeriouſly, as they tender their preſent and eternal welfare; and the more preſſing I am, becauſe their redemption is ſtill offered them, they need but ſincerely and gratefully accept of it upon the terms of faith, repentance and obedience, for the time to come; and they ſhall certainly partake of its unſpeakable benefits, in this life and in the next; at the reſurrection of their bodies, to which their ſouls are to be re-united, and to all eternity, after the laſt judgment is over. Oh! let not their hearts harden againſt ſo gracious an offer.

In this happy kingdom, great and little, rich and poor, have actually all the opportunities, and all the encouragements poſſible, to profeſs freely the ſacred Chriſtian Religion, brought from heaven by the Bruiſer of the ſerpent's head, by the Redeemer of mankind, the beloved Son of GOD. We have the attractive examples of our Sovereign and his Royal Family. Oh! let us be ſo true friends to ourſelves and our country, as to profeſs it in a right manner, and glory in its profeſſion outwardly; but let that outward profeſſion proceed from the inward one, from the bottom of our hearts, from the influence of our ſouls; and

ſo let the inward and the outward profeſſion of our holy Religion go hand in hand, act unanimouſly. Otherwiſe the outward profeſſion without the inward one would be a mere hypocriſy, a maſk to ſerve ſelfiſh turns; which, far from availing, and from being acceptable to him, who is the Fountain of all bleſſings temporal and eternal, the Author of all perfect gifts, would be highly provoking to, and abhorred by him.

Oh! let thoſe who find themſelves only outward profeſſors of the Chriſtian Religion, duly conſider betimes, that they are neglecters of its vital, moſt eſſential part, by which eſpecially we accept our redemption with the terms required. Oh! let them ſeriouſly conſider, without delay, what bitter reproaches they would have to make to themſelves, for having ſlighted, and indeed refuſed and rejected inwardly, with obſtinacy, the frequent gracious offers of their redemption, with all its glorious circumſtances and moſt happy conſequences. Be therefore wiſe in due time, deteſt your incredulity, bewail your paſt ſtupidity, and abominate your prejudices, by which you have been ſo blind, that you could not ſee hitherto the glorious light of the goſpel, that invites you to an heavenly, perpetual light. Do not read this diſcourſe out of curioſity, but in order to admire the wonderful love of GOD towards mankind; not with a ſpirit of criticiſm, to find fault with it, but to adore his unſpeakable wiſdom that diſplayed by degrees before men, the moſt comfortable work of their Redemption, till it was accompliſhed by the ſufferings and death of the woman's promiſed Seed. Ponder on your eternal welfare, which altogether depends on the Redeemer of mankind, who, as your ſupreme Judge, is to determine finally your deſtiny at the laſt judgment.

Call

Call to your minds, I moſt earneſtly beſeech you, that terrible worm, an evil conſcience, mentioned in the goſpel, which is now actually within every one of you; from which the woman's bleſſed Seed delivers thoſe, that will accept readily and chearfully the redemption he has purchaſed for mankind. That evil conſcience is the more diſmal, becauſe it attends wicked men continually, and cannot poſſibly be ſhaken off, but by the powerful ſpirit of the Bruiſer of the ſerpent's head, the Creator of the new Man within us, our omnipotent Regenerator. This gnawing worm is every unregenerate man's tormenting conſcience, his diſmal remembrancer of the ſins he has committed by thoughts and deſires, by hopes and concupiſcence, by words and actions. That evil conſcience is a fire altogether unquenchable, but by the blood of the immaculate Lamb, but only by *the grace of God that bringeth ſalvation.* As long as the ſlighters and refuſers thereof enjoy this precarious worldly, mortal life; the diverſions, amuſements, and various affairs; the deſigns, projects and expectations, on this ſide the grave (very little thought of) ſtrong paſſions, eager appetites, ſucceeding quickly one another, and carnal affections deaden indeed in ſome meaſure their conſciences, and ſilence for a time their bitter reproaches;—but in afflictions, in troubles, in diſtreſſes, eſpecially in their death-beds, their conſciences, lulled aſleep, awake and revive again; and their reproaches are louder, their checks ſeverer, and their remorſes ſharper; and after their death, this world can do nothing further for them, nothing to aſſwage their ſtings, and their continual torments, they are left intirely to themſelves.

Mark ix. 44.

How diſmal a torment an evil conſcience is!

Tit. ii. 11.

What woful condition! to be left to themſelves, ſurrounded by the moſt inveterate and bittereſt fiends, whoſe great delight is to torment! Now

there is no remedy, no avoiding that dismal state, but by having recourse, and by flying to the Bruiser of the serpent's head, to the most gracious Offerer of redemption to every man. I therefore intreat with ardency, all the neglecters, the slighters, and the rejecters of that inestimable Redemption, to consider maturely the vast importance of accepting it; for there is in truth no salvation, but in the woman's blessed Seed; *no name under heaven, given among men, whereby we may be saved*, but the great, the wonderful, the most excellent NAME OF JESUS CHRIST, THE MIGHTY BRUISER of the serpent's head: the Devil, that bruised his heel, caused his human nature to be put to death.

Acts iv. 12.

Now, to that MOST GLORIOUS REDEEMER of mankind, GOD and Man, be all honour, glory, power and dominion, for ever and ever. *Amen.*

FINIS.

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